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KINGS *called* GODS; *but*  
*die like* MEN.

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693.e.11  
14

# SERMON

Occasion'd by the DEATH of King  
GEORGE I.

And the ACCESSION of King  
GEORGE II.

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Preach'd at the New Meeting House in  
*Hackney, July 2, 1727.*

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By GEORGE SMITH, M. A.

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L O N D O N:

Printed for JOHN CHANDLER at the  
*Cross Keys* in the Poultry. 1727.

Kings called Goss; but  
the like Men.

SEER MON

George, the Duke of King  
George

and the Secretary of King  
George

George as the New York House in  
1777, July 2, 1777.

by George Smith, M.A.

L O N D O N  
Printed for John Greenough at the  
Coffin in the Strand. 1777.





PSAL. lxxxii. 6, 7.

*I have said, Ye are Gods:  
And all of you are the  
Children of the most High.  
But ye shall die like Men.*



WITHOUT taking any particular Notice at present, of the Context, or the Relation these Words have to it; it will be sufficient to our Purpose to observe, that the Psalmist introduces the most High God speaking in the *Text*; and that the Persons

KINGS *called* GODS;

here spoken of are those of highest Rank and Dignity; vested with Sovereign Power and Authority in our World; Kings and Princes and Judges of the Earth, who bear Rule in the several Districts which the Providence of God assigns them; to whom their Subjects severally pay Homage and Obedience; and who some of them have arrived to so high a pitch of Power, that they have made the Nations tremble before them. Concerning these, and such as these it is, that we are to understand what is here said, by Him who is most High over all the Earth, *I have said, Ye are Gods: and all of you are the Children of the most High. But ye shall die like Men.*

*I have said, Ye are Gods, i. e. I have constituted and appointed you such. All Power and Authority is originally in Me, and therefore must be derived from Me, mediately or immediately: There is no Power but of God, the Powers that be are ordained of God. Ye are Gods: Strange Expression this! And such as one would have been afraid of using, if it had not been, that he who is Himself the only living*  
and

Rom. xiii.  
1.



and true GOD, has countenanced our doing so. It is plain however, that the Word and Notion, as applyed to *Them*, must import somewhat infinitely below what is meant, when applyed to *Him*. *Ye are Gods: i. e.* there is some Analogy: Some faint Resemblance ye have of Me: Ye are my Vicegerents in the World: I commission you to rule under Me, according to my Will, and for the Good of those over whom I set you. Thus as the Apostle says, *Tho' there be that are called Gods whether in Heaven or in Earth (as there be Gods many and Lords many) yet to us there is but one GOD the Father, of whom are all things and we in Him; and one Lord JESUS CHRIST by whom are all things, and we by Him.* And to say Truth, tho' the most High, in the Text honours them with so high a Title; yet there is that added which is sufficient to prevent our Mistakes, and to secure our distinguishing *Him* from *Them*. 1 Cor. viii. 5, 6.

I am inclined to think there may be some Reference here to the manner of Expression, in that Law which GOD gave by *Moses* to the *Israelites*,  
Thou

Ex. xxii. 18. *Thou shalt not revile the Gods, nor curse the Ruler of thy People.* Here it is, that the most High hath called them Gods: And if they have this Stile from him who is the Fountain of all Honour and Dignity, who shall go about to dispute it with them?

John x.  
35

Rom. xiii.  
4.

IF it be particularly enquired how it comes to pass, that they have this high and honourable Character given them; a better and juster Reason cannot (I conceive) be offered, than that which our Blessed SAVIOUR himself gives, *Because unto them the Word of GOD came*: i. e. They act by Commission and Authority derived from GOD: They are delegated by him to rule and judge the People, according to such Laws as he prescribes, and for the Benefit and Welfare of those whom they govern, which is what they ought always to have in View: He substitutes them as Guardians of the publick Peace, and of private Men's Property, and *Re-vengers to execute Wrath* on such as would disturb or invade them. In this Sense, I apprehend, it is farther said of them, that *they are all the Children of the most High*: For this Expression seems designed



designed, to import very much the same Thing with the former. Not only in Holy Scripture, but according to the constant Usage of the Eastern Nations; They are said to be the *Sons* or *Children* of any one, who are in any considerable Respect like him.

BUT tho' they have this high Honour put upon them, tho' they have this distinguishing Character given them; there is that added, which is enough to repress their Pride and Vanity; and to prevent our too great Trust in them, our too great Expectations from them, on that Account: *Ye shall die like Men.* Tho' they are called Gods, he reserves to himself the Prerogatives of Deity: *He only hath Immortality*; they, notwithstanding their Dignity and Power, are subject to Diseases, exposed to Accidents, and liable to the Stroke of undistinguishing Death; just as other Men are. 1 Tim. vi. 16.

UPON the whole, you see there are two things in the *Text*, which may very seasonably, and I hope with some Advantage too, employ our Thoughts a while.

I. THE high and honourable Title given by the Blessed GOD Himself to Kings and Princes and Potentates of the Earth: *I have said, Ye are Gods: and all of you are the Children of the most High.*

II. THEIR Liableness to the Stroke of Death notwithstanding, in common with the rest of Mankind. *But ye shall die like Men.*

Let us consider,

I. THE high and honourable Title given by the Blessed GOD Himself to Kings, and Princes, and Potentates of the Earth. *I have said, Ye are Gods: and all of you are the Children of the most High.*

ALREADY we have taken Notice of the Dignity of their Persons, the Power and Authority with which they are vested for the Benefit of Mankind, as the Things principally and most directly intended by this Representation. But still methinks, the distinguishing them



them in this manner from the rest of Mankind, and holding them (as it were) to our View in so advantageous a Light, does farther naturally lead us to consider, on the one Hand, what Qualifications and Endowments we might hope and wish to find in them, and on the other Hand, what Regard and Duty we owe to them. They are called Gods, and all of them *Children of the Most High*; therefore one would expect, one would wish to find them such, as that the Resemblance between them and Him, who is truly and in the highest Sense GOD, might be obvious and discernible. And for the same Reason too, there must be some superior Regard, some peculiar Duty owing to them. The former of these will immediately fall under our Notice; the latter shall be reserved as a Point, the Consideration of which will be a proper Improvement of this whole Discourse.

LET us consider in the first Place, what are the Qualifications and Endowments, which we would hope and wish to find in those, whom the Most HIGH vouchsafes to distinguish by so honourable a Title. To be called Gods, and

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yet

yet to have nothing Godlike in them, were neither to answer their Character, nor the Expectations of GOD and Man from them. For, by the way, JEHOVAH's calling them Gods may fairly be supposed to point out what He expects and requires from them, as well as the Dignity and Power conferred on them: That they should be like Himself: That they should always act in Character: That they should be superior to the generality of Mankind, as in Rank and Station, so in Abilities and Endowments, in Temper and Disposition, in Conduct and Behaviour: Copies of the Original Excellence and Perfection. The Resemblance indeed, even when it rises highest and is most discernible, will after all be but imperfect and partial: It can only be a Likeness in some certain Respects, and in some very low Degrees.

Pfalm  
lxxxix. 6.

For in the highest Sense, *Who in Heaven can be compared to the LORD? Who among the Sons of the Mighty can be compared to Him?* However, there is such a Thing as Imitation of GOD; and Religion lies very much in it: There is such a Thing as being *Partakers of a Divine Nature*, and it is the Attainment



tainment and Privilege of every sincere Christian: And if there be any of the Sons of Men, from whom it may be expected, and who ought to make it their Study, to be Godlike; it is they, concerning whom the Most High hath said, that they are *Gods*. One would wish therefore to find them endowed,

I. WITH Wisdom and Prudence, a good Understanding and a sound Judgment. Concerning Almighty GOD, we are told, that *His Understanding is infinite*. And because He is the Fountain of Wisdom, and infinitely surpasses all other Beings therein; therefore He is called, *The onely Wise GOD*. This is one among the rest of those Perfections, which necessarily belong to Him as GOD, and which renders Him fit to be Supreme and Universal Governor of the World.

Ps. cxlvii.

5.

1 Tim. i.

17.

IN Resemblance of Him, those who are called *Gods*, and who under Him bear Rule in our World; ought to be Wise and Prudent. Without this, and that in some considerable Degree too, they are unequal to the Trust reposed in them, and the Charge committed to

them. This is indeed a Qualification of the Intellectual Kind; and whether a Man shall be endowed with a higher or a lower Degree of it, is not wholly in his own Power; but depends in a great Measure on the natural Make and Constitution of his Mind, and it may be of his Body too. However, since very considerable Improvements may be made in this Kind by Observation and Experience, by Diligence and close Application; since *GOD giveth Wisdom literally to them that ask it*, and we have the Case of *Solomon* to encourage Kings and Princes to do so; we may most reasonably hope and wish that those who are called *Gods*, should be thus furnished. Some such the World has now and then been blest with: Thoroughly appriz'd of the Interests of their People; able to discern what might contribute to their Welfare and Prosperity, and what was likely to prove Hurtful and Prejudicial; Sagacious to foresee Dangers; and Prudent to provide against, and prevent the Mischief: Capable of forming a Judgment concerning the Tendency of Things; of adjusting proper Means, and fixing upon proper Persons, for carrying  
on



on their Designs, and obtaining their Ends: Well acquainted with Human Nature in general, and the main Springs of Action among Mankind; the different Views, the various Interests of Neighbouring Nations; particularly of those with whom their own may be any way blended, or may at any Time interfere. One would wish them, Persons of such superior Knowledge, and so comprehensive an Understanding; as to be able to make use of the different Tempers and Inclinations, the various Passions and Foibles of those with whom they have to do; so as to serve themselves by them, and direct them all to the Publick Good.

THE All-comprehending Mind of GOD, sees in one View all the various Relations and Combinations of Things, their mutual Influence and Efficacy; how every Agent will act, what Effect every Cause will produce; how far, and in what manner Intelligent Beings will be affected by what comes to pass; and how they will thereupon severally behave. For this Reason among others, He can direct and superintend, order and govern the whole Universe so as never  
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Rom. viii.  
28.

to have any of his Designs frustrated, or his Purposes defeated: He can promise beforehand, that *all Things shall work together for Good* to Persons so and so qualified; and they may surely reckon upon it, that his Promise shall be accomplished. Limited Minds are incapable of this; and therefore it were in vain to expect that the most improved among them should never make any Mistakes, or meet with any Disappointments: But because the greater the Sagacity of Princes is, the clearer their Understandings, and the more extensive their Views; by so much the less liable they will be to Mistakes and Disappointments: Therefore one would wish they were in an eminent Degree thus qualified.

2. JUSTICE and Righteousness is another of those Qualifications one would wish for, and which is most reasonably expected, in those who are called *Gods* among Men. Not only a distinct Knowledge of, but a constant Regard to, that which is Right, and Fit, and Just; and a Disposition of Mind to act always by those Measures. This is what lies more fully within their Reach; and it must be



be wholly their own Fault if they want it: And yet there is scarce any one Instance in which they can more discernibly resemble the Great Governour of World. Such is the Representation every where made of Him in his Word; and the more we know of his Methods of Government, and Manner of proceeding with Mankind; the more clearly we perceive the Truth of it. *Righteousness and Judgment are the Habitation of his Throne: The Judge of all the Earth always does Right now; and will judge the World in Righteousness hereafter. He is no Respector of Persons, nor doth He regard the Rich more than the Poor.*

Psalms  
lxxxix.  
14.  
G. xxviii.  
25.  
Acts xvii.  
31.  
Rom. ii.  
11.  
Job xxxiv  
19.

IN their Measure, and as far their limited Views reach, thus should they be disposed; thus should they act, who are called *Gods*. Some such there have been; some such we cannot but have in our Thoughts upon this Occasion, and hope always to retain a grateful Remembrance of. Is it too much to be expected and wished for, from all of them? If they are called *Gods*, they should never act arbitrarily and without Reason: They should take care that Justice

## 16 *KINGS called GODS;*

Justice be impartially administred: That such as do well be countenanced and rewarded; and that those who do ill, be restrained and punished; that no Man's Right be violated; no Man's Property invaded; no Man's Liberties Civil or Religious, infring'd; that all Violence and Oppression, all Fraud and Injustice, be carefully sought out, and severely animadverted upon: In short, That upon all Occasions they act agreeably to the known Constitution, and established Laws of their Kingdoms.—— For these Ends are Communities formed, and Power lodged in the Hands of particular Persons; upon these Foundations Society stands; and where Princes and Rulers have no Regard to these, one may at least go so far as to say, they deserve not the Title of *Gods*.

3. **GOODNESS and Benevolence:** Universal Good-will to Mankind, a strong Propension of Mind to be serviceable to all as far as their Influence reaches; and a tender Concern, and affectionate Care to promote the Happiness of those especially, to whom they are more immediately related as living under their Government



vernment. This is truly Godlike : For  
 GOD is Good, and does Good: He is good  
 unto all, and his tender Mercies are over  
 all his Works. Without this, other Qua-  
 lities are of no Value; nay, they lose  
 their Nature, and often make the Pos-  
 sessors of them the more mischievous.  
 Wisdom without Goodness, degenerates  
 into Craft and Subtlety: Justice, becomes  
 Rigor and Severity: Power will exert  
 and show itself in Oppression and Ty-  
 ranny. By how much the more Wis-  
 dom and Power any Prince possesses, if  
 he have not Goodness, by so much the  
 greater a Mischief will he be to Man-  
 kind; and so much the less able will Man-  
 kind be, to defend themselves against  
 him.

Pf. cxiv.

68.

Ib. cxlv.

9.

*I have said, Ye are Gods.* Can they  
 deserve the Title? Can they in any De-  
 gree, worthily sustain the Character,  
 without Goodness? This fairest Resem-  
 blance of GOD, that a Creature can  
 have; this loveliest Feature of the Di-  
 vine Image! Devils, are for this very  
 Reason Devils, because they want it:  
 They have Sagacity, they have Power  
 superior to any of us Mortals; but  
 they have no Goodness; nothing friend-  
 ly

ty and benign in them. How low is human Nature debased, in those who want, or who have stifled the Social and Publick Affections; who are void of that noblest *Sense* of an Intelligent Being, by which it feels Pleasure, in doing Good and Communicating Happiness. In Theory indeed one would think it almost impossible, it should ever have enter'd the Head of any Man to imagine, that Millions of his Fellow-Creatures, in all Respects (saving the more exalted Station in which God has placed him) equal to himself; were yet all made for his Sake, and to be his Slaves; that their Lives are all at his Disposal, and their dearest Interests to be sacrificed to his Will, and for the Gratification of his Lusts? And yet there have been those, who for want of knowing themselves, and the Dignity of humane Nature, have really believed all this; or at least have behaved themselves towards Mankind, as though they believed it. How great Guilt do those vile Sycophants contract, how much have they to answer for, who from a Baseness of Nature, and to serve their own private Interests; have flattered and misled  
Princes



Princes into so mischievous an Error? On the other hand, how highly are Mankind obliged to those, who being either intrusted with the Education of young Princes, or employed about the Persons of those more advanced in Years, carefully instil it into the former, or faithfully inculcate and bring it to the Remembrance of the latter; That true GREATNESS is inseparable from Goodness; that a TYRANT may be feared, but that none but a FATHER of his People can be beloved: That a *Turkish* Sultan with all his Bands of *Janizaries* and *Spahis* about him, has not half the Ease nor Security, which a *Brittish* Monarch enjoys, who by his Goodness has gained a Place in the Hearts and Affections of his Subjects.

4. A CALM dispassionate Temper of Mind, not easily ruffled by little Accidents, nor soon provoked by those Faults and Follies in their Subjects, which might as well be pass'd by as punished; is another of those Qualifications which one would wish to find in those who are called *Gods* on Earth. This shews true Greatness of Mind: It is really Godlike,

Rom. xv.  
4.

and comes as near to Divine Perfection, as humane Imperfection can do. The Most HIGH is called *the* GOD of *Patience*. He is *Longsuffering to us ward*; and *his Compassions fail not*. He pities our Weakness, and froward Peevishness; bears with our Follies, and *waits to be gracious*; does not presently take at our Hands the Forfeitures we daily make of his Mercies; nor is He hasty in punishing our Faults, and taking Vengeance of us for our Sins, How desirable, how amiable is a Disposition resembling this, in those who bear Rule among Men? It is truly Royal in them, to pity the Ignorance and Weakness, to overlook the Frowardness to which those who move in lower Spheres are subject, and which are apt sometimes to discover themselves in groundless Complaints against their Superiors. These are indeed peccant Humours, which must be kept under and purg'd away. But it should be done with Tenderness; and in such manner as may shew, that those who prescribe and give the Physick, are above any little angry Resentments; that they do it, less to gratify themselves, than



than to preserve the Community in a  
healkful State.

IT were yet upon another Account  
to be wished, That those who bear So-  
vereign Rule, were thus calm, and com-  
posed, and superior to their own Passi-  
ons: It is this, That the cross Acci-  
dents of Life, to which they as well as  
meaner Mortals are subject, may not  
ruffle their Minds, nor needlessly discon-  
cert their Measures, and embarrass their  
Affairs. There are a Thousand Events  
unforeseen and unexpected; by which  
those who have not this Command of  
themselves, who are not endowed with  
Prudence, and armed with Patience, will  
be toiled and perplexed; be stop'd short  
in their Proceedings, and unfitted for pur-  
suing their most important Views. These  
Events never happen more frequently,  
and (if they meet with an uneven Tem-  
per) are never attended with more per-  
nicious Consequences, than to Persons in  
*High Life*. Their best-laid Schemes are  
often broke in upon; some Link or o-  
ther fails in the Chain of their best-con-  
certed Designs; and if there be not a  
cool Head, and a dispassionate Mind, to  
repair such Breaches, the whole is de-  
feated,

seated, and comes to nothing, So that you plainly see how desirable it is, that those who bear Rule, and have the Interests of Kingdoms and Nations to look after; particularly that Kings and Princes should have not only a solid Judgment, and a large compass of Thought; but that they should be calm and composed, dispassionate, and not easily foil'd. The happy Consequence of this will be, a steady uniform Course of Administration, not by Fits and Starts; sometimes well, and sometimes otherwise; not varied and shifted, altered and changed by every Event, as though nothing was foreseen, or no Provision made against what was unforeseen: But one regular well-digested Scheme of Management; great and wise Designs form'd; proper Measures for carrying them on concerted and pursued; and suitable Provision made to answer all Emergencies, as far as lies within the Reach of Humane Power and Prudence.

It were easy to go on, and multiply Particulars of such Qualifications as might be wish'd for in Sovereign Princes, and as would the better entitle them to be called *Gods* upon Earth. But since  
most



most if not all of them are reducible to those I have already set to your View, I shall forbear mentioning any more. And thus much we may venture to say, That wherever any Prince is thus qualified and endowed; he bears the nearest Resemblance to the Blessed GOD, as Governor of the World, that a Mortal Man can do; and he deserves all the Respect and Regard, all the Subjection and Obedience, all the Veneration and Love, which a Mortal Man can justly claim, or fitly receive. Such, are indeed Common Blessings to Mankind; truly Fathers of their People: They are usually, they ought always to be, beloved while they live, and bewailed when they die. For so it must fare with them; and thither the latter part of the *Text* now calls our Thoughts.

II. *THEY shall die like Men.*——

FOR a while they shine, and are taken Notice of; Men stand in awe of their Majesty; reverence them for their high Dignity; bow to their Authority; are subject to their Will, and obey their Commands. If they are such as we  
have

have been just now characterizing; such, as He was, who is lately lost to our World; Men esteem them for their Wisdom; are awed by their Regard to and impartial Administration of Justice; they are in love with their Goodness, and even charmed with the Mildness and Benignity of their Tempers, the Beneficence and extensive Usefulness of their Lives: They admire their Sagacity and Penetration, their Superiority to the cross Events of Life; their Steadiness and Resolution; the Prudence with which they conduct their Affairs, and the Success with which such Conduct is usually crowned. And yet after all, these very Persons thus revered and feared, thus beloved and admired, — *Die like Men.* — They have no Exemption from the Grave; no Patent for Immortality; other than that which such Friends and Benefactors to Mankind enjoy, in the Remembrance of those who survive them, and in the honourable Accounts of them which History transmits down to Posterity: Excepting that, they die just like us common Mortals. They are liable to the same Distempers and Diseases, subject to the  
the



the same Accidents and Misfortunes: Undistinguishing Death as little Scruples arresting Kings in their Palaces, as Peasants in their Cottages. Crowns and Scepters, and all the Ensigns of Royalty, are no more a Security against his Stroke; than the Artificer's Tools, or the ordinary Badges of his mean Employment.

IT is a most humbling Consideration, this! and should one would think be enough to cure the haughtiest Mortals of their Pride and Ambition. Tyrants and Oppressors, Pests of Society and Enemies of Mankind, if it were possible to speak so as to be heard and regarded by them, one would ring the harsh Peel constantly in their Ears, *Though ye are called Gods; yet ye shall die like Men.* — How glad is the Oppressed and the Captive, when by that Means they are relieved and set at Liberty! How do Mankind rejoyce when they so get rid of them!

BUT it is Matter of more melancholy Consideration, that even Good Princes too, *die like Men.* David after he had served his own Generation, by the Will of GOD, fell asleep, and was laid

*to his Fathers, and saw Corruption.* So it has been, and so it will be in every Age of the World. We are apt fondly to wish them immortal; that as they do so much Good, they might live always as Friends and Common Benefactors to Mankind: But that GOD who raises them up, vests them with Dignity, and qualifies them for the high Trust; when He has served his Purposes by them, removes them from our World, and takes them to Himself. *They die like Men.*

PRINCES of this Character, as they have always in their View the Happiness of Mankind; the securing or advancing the true Interests of their People, so they are ever busy and active for these Purposes. According to the various Exigencies of their Affairs, they are constantly employed, either in redressing what has been Wrong, or pursuing that which is Right: Either providing against what may prove mischievous, or strengthening their Interests. In the midst of all these Toils and Labours, and when just within the Reach of what they were aiming at, an All-disposing Providence sees fit sometimes to cut  
 them



them off short: *Their Breath goeth forth, they return to their Earth; and in that very Day their Thoughts perish.* <sup>Pf. cxlvi. 4.</sup>

THE insisting upon this Point, must I know have led your Thoughts to that which I would now a while fix them upon: The Loss which *Europe* in general, and these Nations in particular, have sustained, by the Death of our most Gracious SOVEREIGN.

How great that Loss is, can only be told by those who knew how *Great* and *Good* HE was. For my own Part, I find myself unequal to the Task of drawing a full and compleat Character, such as shall be worthy of Him; and therefore would not have you expect I should attempt it. Recollect what has been already offered to your Thoughts: Observe how plainly all those Vertues were to be discerned, how illustriously they shone in him: The Sketch, imperfect as it is, was taken from the Life; And all I can venture farther, is to suggest to you, without any great Art or Order, a few such Hints, as may serve to let you know, that all the Regard we could pay was due to Him while he lived; and all the Respect we

can shew to his Memory becomes us now he is dead.

LET those to whom it more directly belongs, relate the Particulars of his Descent and Pedigree: It is enough for us to observe in general, That it is of the most Ancient, and most Illustrious. Emperors and Kings, Sovereign Princes, and Persons of the highest Rank and Dignity in Life, have sprung from, or been allied to his Family; and that in very great Numbers, and in almost all the Courts and Countries of *Europe*.

THE Transactions of his former Years, were seen and admired; and will no doubt be related with Pleasure, by his loving *Hannoverians*: The latter Part of his Life, which fell to our Share, was adorned with so many Vertues, and made remarkable by so many Events; as to be, alone, a Subject large enough for our Thoughts. The rest, we will leave (for the present at least) to be told by those, who could never give up their Claim to an Interest in him while he lived, and who value his Memory as much as we can pretend to do, now he is dead.



I APPEAL to those who have had the Pleasure of seeing Him, whether his Appearance did not carry somewhat *Great* and *Good* in it; whether even that did not promise and bespeak him a Wise and Prudent, a Gracious and Good-natured Prince. In his Countenance there sat *Majesty* tempered with *Mildness*, *Greatness* softened by *Goodness*. Never was any Man mistaken, who formed an advantageous Judgment of Him, from his Mien and Aspect.

HE was what He appeared to be: The Royal Vertues and Endowments of his Mind were such as made him equal to the high Trust, to which Divine Providence called him. His Judgment was strong and penetrating: His Subjects had Reason to admire it; for they often felt the beneficial Effects of it: All the Princes of *Europe* valued and paid Deference to it; and it can never be called Flattery or Prejudice, to say, He was the *wisest* among them, till such an One can be mentioned as deserves to stand in Competition with him. His Regard to *Justice* was constant and unvaried, even in those his Dominions Abroad, where his Will was, in a manner,

ner, his only Law. He had always governed with Righteousness and Mercy: His Subjects had never been oppress'd or made uneasy by him: He treated them, and they loved Him, as their *Common Father*. No Wonder that a Prince who had learned to subdue himself, and to forbear all arbitrary Exercise of Power, could so easily brook Governing according to Law, when He came to the Throne of a Kingdom, the Constitution of which required He should do so. *Mildness* and *Benignity* were as conspicuous in him as any other Vertues. His Expressions and his Actions shewed the warmest Desires of the Happiness of his People; and the tenderest Regard to their Rights and Privileges. How illustrious a Display had we of the *Mercifulness* of his Nature; when after the Sword of War had subdued a rebellious Rout of his Subjects; and the Sword of Justice had taken off a small Number of them, the rest were spared, and sent Home to Blush at their own Folly and Baseness, and learn better their Duty. The Firmness of his Mind, the Steadiness with which he pursued the Nation's Interests,  
and



and all the Great and Wise Designs he had form'd, were most remarkable: Upon this Account his Subjects at Home were the more easy and safe; and his Allies Abroad knew they might securely trust and rely upon him.

THESE are some of the main Strokes, the principal Features in the Character of that Prince, for whom the Great King WILLIAM pav'd the Way, and whom the kind Providence of GOD seasonably brought to the Throne of these Kingdoms. And if we consider the Peaceableness of his Accession to it, at a most critical Conjunction of Affairs; the Security with which we all enjoy'd our Rights and Liberties under his Government; the flourishing State of the Nation at Home, and the peaceful Face of Affairs Abroad, even after the Powers of *Europe* had seem'd resolved upon War; if we consider the wise Choice of his Councils; the Steadiness of his Administration; the uncommon Esteem and Interest He had in foreign Courts; it must be said of him, *This was the Man whom God delighted to honour.*

IF there be any who are still so Ill-natur'd as to think or speak Ill of Him, it must be from Passion and groundless Prejudice. Without pretending to a Spirit of Prophecy, one may venture to foretell, That whenever Prejudice and Passion shall give way to cool and sober Reflection; whenever impartial Sense and Reason shall peruse and examine the Royal Character, it will be said of King GEORGE I, That He was One of the Best of Princes. Blessed be GOD, He did not die, till He had first truly lived: Lived to the greatest and most beneficial Purposes: Lived, though not so long as we could have wished; yet so long as to have *served his Generation by the Will of GOD*; and now that *He is fallen asleep*, his *Ashes* will be *sacred*, and his *Memory precious*.

THE Removal of such a Prince out of the World, is an Event of too great Importance, to pass unregarded. It would shew a contemptuous Neglect of Divine Providence, *which* removeth Kings, and setteth up Kings; it would betray a shameful Insensibility of the Happiness we enjoyed under his Government;



ment; it would proclaim our Unworthiness of such another who succeeds to his Throne.

EXCEPTING therefore some Few, (and would to GOD they were fewer) whom no Goodness can charm; whom no Kindness can win; whom one of the wisest and best of Kings could not please; whom the most steady and successful Administration could not satisfy; who might have been easy and happy, but would not; in short, who have fixed their Hopes and their Happiness, in that which all Wise Men tremble at the Thoughts of, and will reckon Misery and Ruin, if ever it should come upon them: Excepting, I say, some such as these, there is an Universal Sense of the Loss sustained. The Apparel of Mourners, which the Inhabitants of the Land so generally wear, speaks, we would hope, the inward Sense of their Hearts, and is a Testimony of their Sincerity in uttering their Grief upon this Occasion. *Israel mourned and wept for Moses, though the Weight of Government fell upon Joshua's Shoulders, who was full of the Spirit of Wisdom.* And we may  
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reckon

Deut.  
xxxiv. 8,  
9.

reckon upon it, that this, or any other proper Expression of our Concern at this Event, will be so far from being unacceptable to our Present SOVEREIGN, that He will resent it as a Respect shewn to Himself. He has in the most affecting Manner given Vent to his own Grief; and no body wonders to hear such a SON bewailing the Loss of such a FATHER, with that moving Tendernefs which his Royal Words import.

AND as we are assured that all becoming Expressions of Regard to the the Memory of the late King will be grateful to Him who now fills the Throne; so we may reckon upon it, (if the Dead know what passes in our World) that He who is removed from us will be pleased with the Joy we express, at the peaceful Accession of his SON to the Crown, and our comfortable Prospect of Prosperity under His Government.—— Hither then let us turn our Thoughts; for hither our Subject as naturally leads, as to that darker Scene we have had for a while before us.



OF the Number of those whom the Most High calls *Gods*, there is One now sways the Sceptre of these Kingdoms, endowed in a high Degree with those Royal Vertues, by which Princes bear some Resemblance to the Blessed God; and upon account of which (together with that Power and Authority they derive from Him) He bestows this high and honourable Title on Them.

WE say this, not at Random; or as what we can only hope and wish to find true; but as what we have had long Opportunity to observe with Pleasure. May it not serve to heighten our Joy, and engage our greater Thankfulness if we be allowed to view Him? True Worth will bear examining; and the more nearly it is viewed, the more highly will it be priz'd.

THE Providence of GOD has now advanced him to the Imperial Crown of Kingdoms, that *are the Head and not the Tail* among the Nations. As KING of Great Britain, His Power is very considerable, His Interest and Influence very extensive: His Person must always be regarded, His Measures

attended to, and His Friendship coveted Abroad. At Home, His Dignity is as high, His Person as sacred, and His Authority as great, as his Royal Heart wishes them to be. Thus has the Most HIGH placed Him among the *Gods*; invested Him with Sovereign Power and Rule: And there are so many Vertues conspicuous in Him, that we cannot but think Him equal to the important Trust.

HIS early Years discovered a true Greatness of Soul; Personal Courage and Bravery in the Field: As soon as He was well a Man, He shewed himself a *Hero*. As a Son and a Subject, He knew what Esteem and Regard, what Duty and Obedience, were owing to His King and Father. His Conduct as Regent let us see how fit He was for Government, and gave us a Taste of what we might hope for, whenever He should ascend the Throne. He has the Advantage of taking the Reins of Government into His Hands, at an Age in which the Judgment is ordinarily strongest, the Understanding most improved, the Warmth of Youth abated, and ready to give way to the Calmness  
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of riper Years. He has had a fair Opportunity (and He has carefully laid hold of it) to inform Himself of the Constitution, Laws, and Interests of His Kingdoms; and to gain Experience in all the Arts of Government.

HEAVEN has bless'd Him with a QUEEN CONSORT, who besides the Amiability of her Royal Person, the Sweetness of her Disposition, the engaging Manner in which She receives all who have the Honour to approach Her, and Her many Vertues and uncommon Qualifications for Her High Station; has this to recommend Her peculiarly, to the Esteem and Love of all *Protestants*, That She generously refused a Crown, which She had no Prospect of wearing without violating Her Conscience, and renouncing what She knew was *pure and undefiled Religion*.

NEITHER can we forget their being bless'd with a Numerous and Illustrious ISSUE; from whom we hope for a Succession of Princes, to sway the Sceptre of these Kingdoms in Peace and in Righteousness; to transmit the Blessings we enjoy to latest Posterity; to hold the Balance of Power in *Europe*;  
to

to support and strengthen the Cause of Protestantism; and to be the Guardians of the Civil and Religious Liberties of Mankind, both at Home and Abroad.

IF I have not greatly miss'd my Aim in what I have been doing, you must by this Time perceive, why the Most HIGH says concerning Kings, that they are *Gods*; what Sort of Kings they are who best deserve the Title; and with how much Reason we *Britons* reckon both our *Late* and our *Present* One, of that Number. Were I speaking to an Assembly, among whom there were any who could be suspected of having been deficient in their Duty to Him who is gone; or disinclined to the paying it to Him that is upon the Throne; I should reckon myself obliged to reprove their Ingratitude to GOD and our KINGS: But since that is not the Case among *Us*; since the Loyalty of the whole Body of *Protestant Dissenters* is so thoroughly known, and so universally acknowledged; it would be an Injury done them, to insinuate any such Charge. Our Inclination and our Duty have both lain the same Way.

And



And as we most ardently wish our Native Country a lasting Succession of such Kings, and of this Family; so we most earnestly pray, That all their Subjects, in all future Times, may be as Loyally and Dutifully disposed towards Them, as we are.

It is with this View, that I now proceed to that which the Representation of Kings under the Notion of Gods, leads us farther to consider, viz.

II. THE peculiar Duties owing to those who are honoured with this Title, especially to such of them whose Qualifications are answerable to it. This is to be the Application of our whole Discourse: And these Duties are I think fairly reducible to the following Heads, which I can do little more than mention.

I. A becoming Regard to their Persons, as sustaining so high and honourable a Character. The Apostolical Injunction to this Purpose is, *to render Fear to whom Fear, and Honour to whom Honour is due.* And surely both must be

Rom.  
xiii. 7.

be due to those whom the great God thus distinguishes and honours.

ACCORDING to the different Light in which we view them, the Expressions of our Regard will be somewhat different. If we consider their Dignity, their Authority, their Commission, and Obligation to execute Justice impartially; it will be *Awe* and *Reverence*. If we consider their Wisdom; it will be *Esteem* and *Veneration*. If their Goodness and Beneficence; it will be cordial *Love*, and sincere *Affection*. And so of the rest.

2. ANOTHER Part of our Duty is Faithful and true *Allegiance*, willing *Subjection* to their Authority and Government. Every Soul is commanded to be *subject to the higher Powers*: *Whosoever resisteth them, resisteth the Ordinance of GOD*. And elsewhere we are directed to *submit ourselves to every Ordinance of Man, for the LORD's Sake*: *Whether it be to the King as supreme; or unto Governours as unto them that are sent by him for the Punishment of Evil-doers*.

Rom.  
xiii. 1.

Ver. 2.

1 Pet. ii.  
13, 14.

Tit. iii. 1.

3. READY



3. **READY** and chearful *Contributions*, (according to the Direction and Requirement of the Laws) towards the Support of their Dignity and Authority; and to answer all the Necessities and Demands of Civil Government. Any Backwardness we shew to this will be a Proof that we have as little Sense of our Interest, as of our Duty. As it is principally for the People's Sake, that Civil Government is instituted; so it is necessary to their Welfare, that it should be supported and maintained: And since the Benefits of it accrue to them, they are obliged in all Reason and Conscience to defray the necessary Expences of it. *Cæsar* can never protect us, unless we render to him that which is His for this Purpose. Therefore, says *St. Paul*, Pay Tribute to whom Tribute is owing.

Matth.  
xxii. 21.

Rom.  
xiii. 7.

4. **DAILY** Prayers for Them; and daily *Endeavours* to make the Weight of Government set as easy on them as may be. Notwithstanding all the Wisdom and Prudence Princes can be endowed

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1 Tim. ii.  
1, 2.

dowed with, they have Need of Divine Conduct and Direction, and the Blessing of GOD to succeed their best Designs. Therefore St. Paul exhorts *that Supplications, Prayers, Intercessions, and giving of Thanks be made for Kings, and for all that are in Authority; That we may lead a quiet and peaceable Life, in all Godliness and Honesty.* And had we any tolerable Apprehension of the Weight and Burden of Government, the Cares and Anxieties with which Crowns are beset, as with so many Thorns; we should be less prone to envy those who wear them; we should be more disposed both to recommend them to the Conduct of GOD, and to create them as little Uneasiness as may be. We should cautiously abstain from all peevish Complaints, and avoid every Thing that has a Tendency to clog the Wheels of Government; to disconcert the Measures, or defeat the Designs, which appear to be honestly aim'd at for securing or advancing the Publick Welfare.

IN these and such like Instances, let us pay those Duties which from the Nature

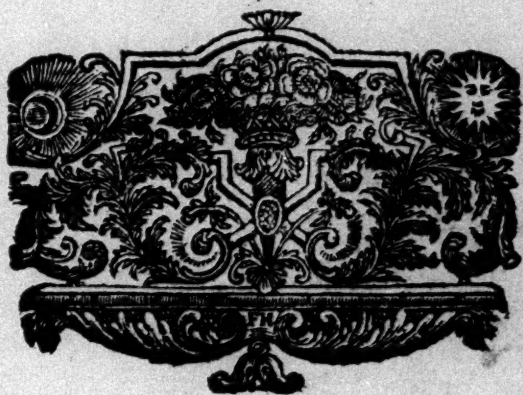


*but die like M E N.*

43

ture and Reason of Things, and from the exprefs Command of GOD in his Word, are owing to the High and Mighty Monarch GEORGE II, by the Grace of GOD, King of *Great Britain*, &c. whom, with his Royal CONSORT, his Royal ISSUE, and all the Branches of his Royal FAMILY; may Almighty GOD protect and prosper.

*F I N I S.*



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For good value

EX 112